لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

July 1967

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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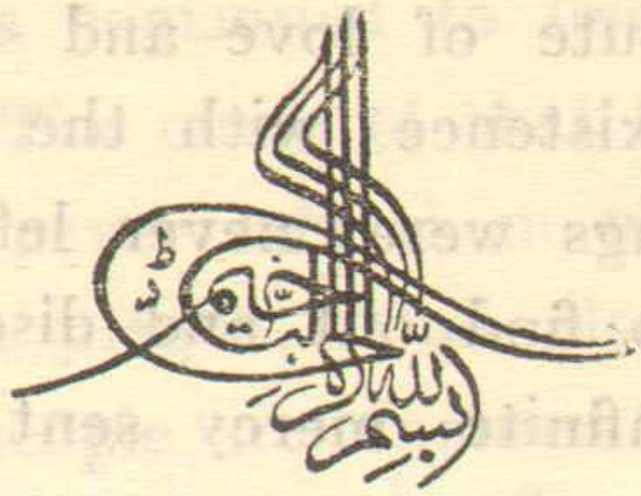

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXI JULY, 1967 No. VII

A Verse from the Holy Quran———

تالله لقد ارسلنا الى امم من قبلک فزين لهم الشيطان اعمالهم فهو وليهم اليوم ولهم عذاب اليم ۔ و ما انزلنا اليک الکتاب الا لتبين لهم الذی اختلفوا فيه وهدی ورحمة لقوم يومنون ۔

"By Allah, we did send messengers to the peoples before thee, but Satan made their works appear beautiful to them. So he is their patron this day, and they shall have a grievous punishment. And we have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance and a mercy for a people who believe." (16 : 64, 65)

1. The first point that the Holy Quran has raised is that the

Master Prophet Muhammad, peace and blessings of Allah be on him, the recipient of these verses, is not the only prophet sent by God. Divine attribute of love and mercy for His creatures did not come into existence with the coming of the Prophet of Islam. Human beings were never left alone to fall back on their own resources, to find out and discover truth and purpose of life. God in His infinite mercy sent prophets to all peoples in all ages.

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2. If prophets came from God they were true prophets; right from Adam down to Jesus. *Mutas Mutandis* the messages they preached were also true and from God. They were sent, in His infinite knowledge and wisdom, to a particular people at a particular time in keeping with its requirements and circumstances. Each prophet represented, preached and practised true religion. His followers also tried to live the message the Prophet preached. But with the passage of time and due to the temporal distance from the prophet as a living embodiment of his message, they deviated from the right path. They introduced their own views and beliefs to the original teachings.

According to the Holy Quran, when man deviates from the right path or does what he ought not to do, something inside him raises its voice and points out that he is at fault. This inner self is the ever-alert critic, whose criticism it is difficult for him to face. In order to justify and rationalize his evil acts, he invents reasons and arguments in their support. This, naturally, leads to a spiritual deterioration on the part of the individual and consequently in his beliefs. He. therefore, tries to twist and corrupt the religious doctrine to suit his own ends. His actions begin to apear to him right and proper. The more he goes astray, the more he tries to justify his actions, to cover his guilt. So much so that he does not hesitate to incorporate, genuinely perhaps, his rationalizations into the body of religious beliefs extant and valid at the time. He even mutilates with impunity the text of the message which the prophet of that age brought from God.

3. This habit and manner of doing what is wrong and to justify

and rationalize it has been responsible for defiling and corrupting all previous religions. Since after these former religions became corrupted, their followers continued to live under the corruption of their own creation. The curse of that Satanic act on their part settled on them and has never left them up to this day. Human beings cannot fight this plague. God alone can help them.

4. These wrong-doing people are exposed to the danger of suffering for their misdeeds and burning in the fires of Hell. Allah in His infinite mercy wants to purify them and save them.

5. It is for this reason that Allah sent the Prophet of Islam, to present to the followers of former prophets their original teachings in their pristine purity, which they had defiled and corrupted, and in turn had corrupted themselves and had come under the influence of Satan.

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If they act upon the Book which is given to the Prophet of Islam, they can again be the recipients of Divine blessings and bounties.

6. The last and the most fundemental point that Allah has explained in these verses is that the Holy Quran not only purifies and corrects the earlier teachings and presents them in their true and authentic form, but also, it reveals the secrets and principles of human progress which did not find mention in any revealed book before. Nor could the mind of man think of them before. These are, according to the verses under discussion, of two kinds:

1. هدی the guidance—the principles of man's intellectual progress.

2. رحمة the blessing—the principles of man's progress in the practical sphere of his life.

True, the earlier religions did have something to say about these problems. But the principles and conditions necessary for the perfect and unlimited progress of man have been enunciated, for the first time, in their entirety, in the Holy Quran alone.

Thus said the Holy Prophet ——

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Allah says :

يايها الذين آمنوا اتقوا الله و كونوا مع الصادقين

(1) O ye who believe ! fear Allah and be with the truthful. (9 : 119)

...والصادقين والصادقات... اعد الله لهم مغفرة و اجراً عظيما ـ

(2) And truthful men and truthful women...Allah has prepared for them forgiveness and a great reward. (33 : 36).

فلو صدقوا الله لكان خيرا لهم

(3) It is good for them if they were true to Allah (47 : 22)

---

(١) عن ابن مسعود رضى الله عنه عن النبى صلى الله عليه وسلم قال : ان الصدق يهدى الى البر و ان البر يهدى الى الجنة ، و ان الرجل ليصدق حتى يكتب عندالله صديقاً . و ان الكذب يهدى الى الفجور ، و ان الفجور يهدى الى النار ، و ان الرجل ليكذب حتى يكتب عندالله كذابا .

(1) It is reported on the authority of ibn Masud that the Holy Prophet, peace and blessings of Allah be on him, said : "Truthfulness leads to righteousness and righteousness leads to the Paradise. A man sticks to the truth till he is registered with God as veracious. Falsehood leads to sin and sin leads to the Fire. The man habitually tells lies till he is registered with God as liar".

(٢) عن أبى محمد الحسن بن على بن أبى طالب رضى الله عنهما

قال : حفظت من رسول الله صلى الله عليه وسلم . دع
ما يريبك الى مالا يريبك : فان الصدق طمانينة ،
و الكذب ريبة .

(2) Abu Muhammad Hassan ibn Ali ibn Abi Talib, God be pleased with them said : "I remember the Holy Prophet saying : 'Give up that which makes you doubtful for that which does not. Because truth is satisfaction and falsehood is doubt'".

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(٣) عن أبى سفيان صخر بن حرب رضى الله عنه فى حديثه الطويل فى قصة هرقل ، قال هرقل : فماذا يامركم ـ يعنى النبى صلى الله عليه وسلم ـ قال أبو سفيان قلت : يقول اعبدوا الله وحده لاتشركوا به شيئاً ، واتركوا ما يقول آباءكم و يأمرنا بالصلاة ، و الصدق ، و العفاف و الصلة .

(3) Abu Sufyan Sakhar ibn Harab, may God be pleased with him, narrating his visit to Heracleus, reports that Heracleus referring to the Holy Prophet asked him : "What does he enjoin you to do" ? Abu Sufyan says, I answered : "He says : 'Worship Allah—the One and associate naught with Him. Give up what your ancestors say.' He further enjoins us prayer, veracity, chastity and kindliness to the kindred".

(٤) عن أبى ثابت سهل بن حنيف رضى الله عنه أن النبى صلى الله عليه وسلم قال : من سأل الله تعالى الشهادة بصدق بلغه الله منازل الشهداء و ان مات على فراشه.

(4) Abu Thabit Sahal ibn Hunaif reports that the

Holy Prophet, peace and blessings of Allah be on him, said : "Whoever sincerely prays to Allah for martyrdom, He elevates him to the status of martyr even if he dies in his bed".

(٥) عن أبى خالد حكيم بن حزام رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم : البيعان بالخيار مالم يتفرقا ، فان صدقا و بينا بورك لهما فى بيعهما ، وان كتما و كذبا محقت بيعهما .

(5) Abu Khalid Hakim ibn Hizam, God be pleased with him, reports that the Holy Prophet, peace and blessings of Allah be upon him, said : "Both, the buyer and the seller, while making a deal, have the option to cancel it until they separate. Allah blesses for them their deal if they speak the truth and talk frankly. And He takes away the blessings from their deal if they withhold something or tell a lie".

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Global Victory of Islam
A Committment

Address by Hazrat Khalifatul Masih III
(Rabwah March 25, 1966)

Allah raised the Promised Messiah (peace be on him) to make Islam a dominant force in the world and to bring together all the nations under the standard of the Holy Prophet (peace and blessings of Allah be on him). When God commissioned him to the world, the Promised Messiah proclaiming his divinely appointed mission, asked, "Is there one with a feeling for Islam ? Whoso has solicitude for Islam, let him repair to me and lend me a helping hand in this undertaking."

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As we heard the call, we hastened to him crying "We are friends of Allah". We took positions under his banner making the pledge that we shall co-operate with the Promised Messiah (peace and blessings of Allah be on him) in all his activities aimed at achieving his objectives.

It does not take much to offer, or even to pledge, to work for the victory of Islam and it takes still less to forget about it and sleep over. But Allah does not like us to sleep over and He does not at all like that Satan should so overpower us that we should neglect our responsibilities and repudiate the pledge we made with Him.

There are however, very few among us who ponder the implications of the pact they have made with Allah. If we turn it over in our minds and analyse it, we are confronted with the spectacle, on the one hand, of Russia, China and other communist countries and on the other that of secular powers who boast belief in God but in reality have no faith in Him—these are America, England, France and many other states. If we take them one by one, beginning say with Russia, Allah has granted its people worldly wisdom in the field of material advancement to an eminent degree. And they have reached that point. Allah has also granted it vast material resources

and it is at present regarded as one of the top nations of the world, so big indeed that one warning from it could spark consternation through hearts across all the nations more awe-inspiring than the sudden roar of a lion in the heart of a lonely traveller in a jungle. God has however not granted it the vision of faith. It makes jest of God's person and of His attributes. In fact it is committed to banish His name from the entire globe. It does not permit any one to go over there and acquaint the public with knowledge of God. In fact this type of embargo is an evidence in favour of the existence of Allah. If there were really no God, Russians had little to lose in inviting people to freely state their views for the simple reason that the Russians hold that the arguments they have against the existence of God are far weightier than the arguments that can be advanced to prove His existence. In short, they do not permit any one to enter their country to preach the gospel of One God and to inspire the minds of people with the ideas of the glory, grandeur and majesty of God.

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But we say we have to conquer this country for Islam!

Now let us take China. It is a big country both in terms of its land mass and its population which is between 700 and 800 million. They are all communists. They have forgotten God. They have turned against their Maker. *Iblis* did not deny the existence of God. He only disobeyed and was arrogant. While believing in His Person, he begged God to permit him to mislead His servants till the day of judgement and not to be forced to abandon his calling. Since Allah had planned for mankind an order based on freedom of faith. He granted him permission in terms of His will that man should seek His knowledge with a free mind and cultivate contact with Him. He therefore left Satan to his devices with the warning that His sincere servants shall ever remain immune to overpowering Satanic overtures.

In short, Satan did not deny the existence of God. But these nations have repudiated Him. God has however granted them the power to make progress in the material field and

command such vast resources that none dare tangle with them in the world. In order to achieve this material prosperity they worked hard under the laws of God and by virtue of these laws, their efforts were rewarded with success. They were, according to us mistaken in drawing their conclusion in this behalf, that instead of bowing before Him with gratitude and praises, they denied His very existence.

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This country (China) is also very big, very powerful and yet does not believe in God while we are pledged to make its people Muslims so that they may learn to know their Creator.

Then there are England and America. Vast majorities of the people there profess verbal faith in God but are in the grip of an affliction—they have made a mortal their God, without pondering the point that a person receiving his nourishment for nine months in the insides of a woman, in a far from pleasant environment could hardly be acceptable to common sense as a deity. This brings us to the conclusion that they are, spiritually speaking, stone - blind and have no argument that reason would endorse. To cut a long story short, they worship a man Jesus the Messiah and love him so much that they have devoted all their material resorces to propagate the false doctrine and have paid no heed to their true God nor to their true Redeemer the Holy Prophet Muhammad (*peace and blessings of* Allah be on *him*). On the contrary they devoted all their energies, means and devices and employed every kind of cunning against this true dispensation and true teachings of Allah sent for the good of mankind and they succeeded in this to a great extent before the advent of the Promised Messiah (peace and blessings be on him).

But when the Promised Messiah announced his office and Allah granted him truthful arguments and miracles and shining signs, their progess in the field of fraud was arrested considerably. There is still a great deal to be done. And it is our pledge to our God that we shall one day, by His grace, imbue the hearts of these people with the love of the the Holy Pro-

phet (peace and blessings of Allah be on him).

Then there are African countries and other lands which could be said to have deformed religions, for, they don't have even a distorted Divine Book. They possess some traditions which are very ancient and consist of superstitions and stunts which they call religion. It is, anyway a form of religion and we cannot call it ir-religion nor can we, strictly speaking, call it religion and the best label it can carry is that of 'deformed religion'. These people are so deeply involved in their customs and superstitions that they are not prepared even to hear the name of God. To wean them from their practices and bad ways is no easy task. We see in our own community some people bringing in their bags all sorts of things and becoming a problem for us. We have to work long and hard to uproot these evils. We are committed to propagate Islam successfully among these people also, by introducing to them this light, the true light of God which shone in the person of the Holy Prophet Muhammad (peace and blessings of Allah be on him) and through him in reflex action in the Promised Messiah (peace be on him).

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How big is the commitment and how arduous is the task that we have taken upon ourselves! And when we ponder over this commitment in detail and take a look at the work involved to which I have just made a passing reference, our hearts sink lower than basement and our minds fail to see the way how to tackle it. We have to turn to God then in this behalf and seek light from His word. When I deliberated this point, the solution to the problem appeared to me to be in the Sura Baqra verse: "O my faithful servants who believe that I am the All powerful Mighty and living God with all My excellencies and all My overpowering attributes and My majesty, the life-giving, the life-sustaining God, who further believe that the Holy Prophet Muhammad (peace and blessings of Allah be on him) was sent to the world as redeemer for all mankind of all times till the doomsday, those who believe that the Holy Quran solves every human problem, secular and spiri-

tual, and those who also believe that the Promised Messiah (peace and blessings of God be on him) was raised by Allah and who firmly believe that We and his followers shall, by the grace of God, succeed in the mission assigned to him, you have nothing to worry about. It is a stupendous task no doubt and of such a nature that human reason cannot on the surface of it give a verdict in favour of its success but the promise of God shall come true. Therefore We tell you that when you are up against a wall and you feel that you cannot move any further and it is hard to conquer the hearts of these people, then bear in mind well that at such an hour try to seek My help through patience and prayer."

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Patience

Patience has a three fold—meaning: Firstly that one should steadily work to avoid wrong-doing; in other words he should keep in hand his self in such a manner that he does not give way to sin. Secondly, it means that one should stick to the path of virtue and no power on earth and no misgiving and no amount of cunning should budge the believer from the path of rectitude. Thirdly, patience means that in the hour of crisis when one is assailed by a sense of grievance, he should lay it bare before God. If you act in this manner He will create means for your succour and success.

Thus Allah says that there is no gainsaying the fact that We provided you with meagre material resources but if you make proper use of whatever of Our bounties you have been granted in the shape of wealth, power, time and prestige—there are millions of gifts that man has been given—satisfying the demands of sacrifice made on you, never looking up to any one except Me, complaining of your weakness, poverty and helplessness to Me alone, and adhering to virtue whole-heartedly, carry-out to the utmost limit the plans you can device, then I will provide all the means of sustenance and success.

Salat

Next is *Salat* which means the five daily prayers that we offer. There are some *Sunnat* prayers in addition and some *navafil*. *Navafil* are also offered by people who are granted the strength to do so——all these constitute prayer. *Salat* in short means the special form of worship prescribed for a Muslim. *Salat* also means mercy and it is used in this sense when coupled with the name of Allah.

Salallah means "May Allah bestow His mercy, bless our efforts, grant us His grace and forgive us our sins"—*Salat* also comprises *istaghfar*.

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In short, Allah commands us to carry out our plan to the best of our abilities and do all that is within our means and then call on Him praying "O Lord ! whatever Thou hadst granted us, we have expended it in Thy cause, but, it is so infinitesimal that it is equal to nothing in comparison with the potential of worldly powers. If we invest all our resources, it is a flea-bite compared with the wealth of America and if every one of us decided to starve and content himself with a pair of shorts for dress and give over everything to the Divine cause, it would be but a drop in the bucket in comparison to the resources of Russia.

God, however, does not demand of us that we should spend in His way wealth comparable to the resources of Russia, nor does He demand that we invest in His cause as much money as America or England or other countries have. All that He demands is that you should be prepared at all times to devote all the resources He has granted to His cause and when the call comes from the Imam, you should be prepared to make all sacrifices in response to it and when you have done all that you could, then present yourselves before Him with the submission, "We expended for Thy cause all that we had in obedience to Thy command finding ourselves in readiness to so submit, but our sacrifices weigh nothing in the balance against

the resources of these powers that Thou has suffered to abide. O our Lord, we have done our humble best. We are mortals. We are weak and liable to fall into errors. We have therefore come to Thee seeking the shadow of thy mercy—cover us with Thy mercy now O Lord, be indulgent to us we beg of Thee and treat us with compassion and bless our efforts and grant us by Thy grace success in the achievement of the objectives for the attainment of which Thou has established this movement."

In brief, Allah says that as soon as you have implemented these two measures after you have exercised patience to the utmost and adopted wise means to the best of your ability, trusting in Me alone, effacing your souls totally in My way, thus attaining to perfect Unity, then remember, I will descend from heavens to help you and when I so descend from heaven with all My excellencies, glory and grandeour and all manifestations of My beauty and majesty, to support you, then the power of Russia will fail against you and China will shrink into nothing, even the pride of America and England will be humbled and the promise of the ascendency of Islam over the globe, shall be fulfilled and all the nations of the world shall gather under the standard of the Holy Prophet Muhammad, the blessed.

English : A. G. Soofi

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Glimpses from the Life of Ahmad

The Late Hazrat Mirza Bashir Ahmad M.A.

(1) Maulvi Muhammad Ibrahim Baqapuri wrote to me as follows: 'Once I saw the Promised Messiah scratching his nose with his right hand while saying his prayers. A second time I observed him relieve itch on his left foot by scratching it with his right one.'

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I beg to submit that these observations are of no particular importance for the study of the life of the Promised Messiah. But I have included them in this book to show how closely the companions of the Promised Messiah used to observe his activities. Deep love alone can imprint these trifles on the observer's mind. There are similar other observations which have reached me but I am not publishing them for the fear that this would make this work unduly lengthy. May be they are of little importance as a material source for the study of the life of the Promised Messiah, but they certainy shed considerable light on the great love which his companions had for him.

(2) Pir Sirajul Haq Nomani told me that the Promised Messiah would wake up in his sleep after small intervals of time and over and over again repeat 'Subban-Allah' (Glory be to God) till he would go to sleep again.

(3) Mian Abdullah Sanauri told me that once, in the early days of Ahmadiyyat, the Promised Messiah went for a stroll in the northerly direction beyond Qadian. Sheikh Hamid Ali and I were accompanying him. The thought came to my mind that 'these people' were blessed with the ability of knowing what a man had in his mind. I decided to take a test. I started thinking over certain questions but kept them to my

self. In his discources the Promised Messiah would answer those questions as soon as they would cross my mind. This happened four or five times. Then I told the Promised Messiah of this test. He became angry on hearing this and said, 'You must thank God for the mercy He showed for you. Allah's Messengers and saints are not All-knowers. Never do this thing again'.

I beg to submit that Mian Abdullah Sanauri did not tell the Promised Messiah that he was keeping questions in his mind; but started doing this on his own, without disclosing this fact. I further beg to submit that in this respect there is a difference between the true Messenger of God and an impostor. An impostor tries to pretend greatness in all his acts and is in the pursuit of establishing his own superiority. But the true Messenger works for the propagation of Truth. An impostor always takes undue advantage of such a situation and tries to establish his greatness in the hearts of others. But one who loves truth does not care for his own greatness. Instead he tries to establish the truth even at the cost of respect which others have for him.

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English : M. A. Khan

(Seeratul Mehdi : No. 310, 317 and 348. pp. 5, 11 and 138)

How the Holy Prophet Muhammad Spread His Faith

Repudiation of an Editorial Remark of An American Paper

A. R. Khan Bengalee

In his Editoriol of May 9, 1967, the Editor of *the Pittsburg Press*, had made a remark on Prophet Muhammad, (peace and blessings of God be on him) which is very painful to his followers. To repudiate Cassius Clay's claim to be a conscientious objector to war he said :

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> "And how can anyone who professes to be a minister of the Muslim faith claim that he is a "conscientious objector" while still claiming to be a disciple of Prophet Muhammad who spread his faith by a flaming sword from across North Africa up to Madrid and across Turkey to the out-skirts of Vienna ? "

This is an entirely baseless charge against the Holy, Noble and Peace-loving Founder of Islam by saying that he spread his faith by a flaming sword.

That this allegation is entirely unfounded is evident from the glaring fact that the Prophet died in 632, and the spread of Islam in coutries mentioned by him took place long after his demise. Islam spread in North Africa in the times of his second and third Successors, Spain came into the hands of his followers in 711, and Turkey in 1453. Assuming for a moment that his followers spread his faith by the sword, can he be held responsible for that ? Can Jesus, peace be on him, be held responsible for the misdeeds of his followers in the world Wars No. I and II ? Is he responsible for the atrocities perpetrated by the crusaders upon the Muslims in Western Asia and upon their own co-religionists, the Albigenses in Southern France,

for the massacre of 20,000 souls of the town of Rezirs, or for the excesses commited under the Inquisition ? Can the forcible conversion, expulsion and massacre of thousands of Muslims of Spain by the Christian Kings of Spain under the dictates of the Arch-bishop of Toledo be attributed to Jesus ? Can the expulsion and massacre of the Jewish population of Germany in this age, by Christian Hitler, be attributed to him ? If not, how can the spread of Islam by the sword, if at all true, by some of his followers be attributed to Muhammad ?

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Facts are, however, against such an assumption. True history tells us shat the Muslims used no sword in the spread of their faith, nor did they fight any aggressive war. They fought, either in self-defence or having been invited by the people of the country, who, unable to bear the oppression of the feudal *lords on the eclesia, welcomed the benign Muslim rule.* The Prophet himself during his whole ministerial life at Mecca, strictly followed the most peaceful method of propagation and scrupulously avoided any legitimate retaliation even, in spite of the fact that he and his followers were subjected to inhuman persecution. Some of them were imprisoned, some confined to a smoky room, some beaten, some needled, some starved, some made to wear steel armour and stand in the burning sun, some laid on the burning sand with heavy stones placed on the chest, some dragged with rope tied to their legs, some killed by the spear running through the body. The Prophet himself was subjected to various cruel persecutions. But even when persecutions became uabearable and he had a group strong enough to retaliate—men of prowess and influence like Omar, Osman and Hamza being in his group, and some of them were urging him to retaliate, and they had every justification to do so, for they were prevented from professing and practicing their faith, the Prophet did not allow them to have recourse to retaliation, rather enjoined them to migrate to other countries. Consequently, some migrated to Abyssinia. He himself went to another town, Taif, sixty miles from Mecca to convey the Message but they proved more cruel. They set their dogs against him and pelted him

with stones so severely that he was bathing in blood. But the noble Prophet while wiping the blood, prayed to God saying :

> "O Lord, they can't understand what the truth is, so be not angry with them, open their eyes to see the truth."

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Thus he preached his religion by peaceful and loving persuasion, bearing persecution with patience, for-bearing from retaliation and suffering all sorts of troubles,and privations. So God also blessed him with steady progress of his Mission, despite the severest persecution and the strongest opposition. First he conveyed his Message to his own family, and the first converts were his own wife, Khadija, his cousin, Ali, his freedman, Zaid, and his friend, Abu Bakr. Then wherever he found a group of people he conveyed his Message to them. The beauty and sublimity of his teachings brought many young men also within the fold. A group of Medinite pilgrims also accepted his messege. Alarmed at this progress of Islam both in and outside Mecca, his enemies thought out a final plan of putting an end to his Mission. They made a plot of attacking and killing him at night in his own house. God informed him of their evil design, and he left Mecca for Medina the same night.

Thus he and his followers, having borne brutal persecution for thirteen long years, migrated to Medina where a number of people had already accepted Islam. But at that place of refuge, too, they were not allowed to worship their Lord in peace. Hardly two years had passed when they were attacked by an overwhelming Mecca force. It was then, and then alone, they were permitted by their Lord to fight in defence of their faith. But in this defensive fighgt too, they were strictly ordered to observe moderation and have respect for human life, culture, and civilization. "Do not kill women, children, old men, clergymen, and those who lay down their arms ; do not destroy crops, trees, places of worship, buildings and towns," were the sublime instructions that the Muslim fighters received from their Prophet, and they scrupulously observed them all. History is full of incidents of their generous treatment of their enemies, their forbearance and

tolerance. When Mecca fell, the Prophet granted a general amnesty to all deadly enemies—an unparalled act of magnanimity shown to deadly enemies.

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Now, his teachings. The very name of his religion, Islam, means "Peace". The formula of greeting taught by him is "Peace be upon you!" The Holy Quran says:

1. There is no compulsion in religion (2 : 257)
2. And if the Lord had enforced His Will, surely, all those who are on earth would have believed together. Wilt thou, then force men to become believers! (10 : 100)
3. Say, O ye men, now has the truth come to you from your Lord. So whosoever follows guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you. (10 : 109)

Urging justice even to enemies, it says:

1. Let not the enemity of a people.....incite you to transgress. (5 : 3)
2. And let not a people's enmity incite you to act otherwise than with justice, be just that is nearer to righteousness; (5 : 9)
3. And revile not those whom they call upon beside Allah. (6 : 209)

Urging forbearance it says:

1. But if they desist, then remember that no hostility is allowed except against the aggressor. (2 : 194)
2. So if they keep aloof from you, and fight you not, and make you an offer of peace, then remember that Allah has allowed you no way of aggression against them. (4 : 9)
3. And say not to any one who greets you with the greeting of peace, "Thou art not a believer."

In view of the above—mentioned facts and teachings, is it not sheer injustice to say that Prophet Muhammad, peace and blessings of God be on him, spread his faith at the point of the flaming sword ? The spread of Islam in the Far East—Malaysia, Indonesia, the Philippines and China, its spread in India, more during the short period of British rule than during the seven-century long Muslim rule, and its present-day spread in Europe, Africa and America conclusively belies the above charge, and eloquently testifies to the fact that Islam spread not by the sword, but by the intrinsic beauty of its teaching, which briefly is :

1. Believe in One, Almighty, Living, Self-Subsisting and All-Sustaining God Who is responsive to prayer and supplication. Attribute no equal or partner to Him, and treat all humans as brothers.
2. Worship and Glorify Him five times a day, seeking His forgiveness and protection.
3. Give away a portion of your wealth for the welfare of your less fortunate brethren.

So, it is extremely unjust to say that Prophet Muhammad spread his faith by the sword. We did not expect such a sweeping and unwarrantable remark from the learned editor of an esteemed paper, *the Pittsburgh Press* on the Holy Founder of a religion which today counts five hundred millions. It seems, that his knowledge of Islam is based on the writing of its opponents and hostile critics. I would, therefore, advise him to take pains and study the Holy Quran and some authentic and authoritative works on Muslim History.

Finally, in order to bring home to him the inconsistency of his remark, I would like him to read the following version of his remark .

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> "And how can any one who professes to be a minister of the Christian faith claim that he is a conscientious supporter of the war while still claming to be a disciple of Jesus who enjoined the turning of the left cheek also when smitten on the right and to part with the cloak also when the coat is taken away " ?

The Holy Koran

A New Translation

by

PIR SALAHUDDIN

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THE PILGRIMAGE

In the Name of Allah, the Gracious, the Merciful.

2. Men, have fear of your Lord. The shock of doomsday will be a terrible thing.

3. The day you see it, you will find every suckling woman forsaking her suckling, and every pregnant woman miscarrying. Men will apear to you to be drunk, while they will not be drunk but will be afraid of Allah's terrible punishment.

4. There are some men who raise controversy about Allah without any knowledge, and follow all those rebellious devils who are doomed to seduce their friends and conduct them to the suffering of the blazing hell.

6. Men, if you doubt the Resurrection, remember that to demonstrate to you the scheme of things We created you from dust, then from a life-germ, then from a clot of blood, and then from a lump of flesh, formed and yet unformed. We cause to stay in the wombs for a given period what We please. Then We produce you as infants, and then We rear you so that you may reach your prime. There are some of you who are called to death early, and there are others who are made to live to a miserable old age when all their knowledge yields to ignorance.

And while you see the earth lifeless, it throbs and swells and grows all sorts of beautiful herbage We send down water upon it.

7. That is because Allah alone is the Truth, because He alone brings the dead to life, because He alone has power over all things, because the hour of Resurrection about which there is no doubt, is bound to come, and because Allah will raise the dead from the graves.

9. There are some men who argue about Allah, though they have neither knowledge nor guidance nor illuminating book. They turn away in disdain so that they may lead men astray from the path of Allah. There awaits

them disgrace in the present life, and on the Day of Judgement We shall make them taste the torment of the blazing hell. It will be said to them: 'That is the result of your own deeds. Allah is not the least unjust to men.'

12. There are some men who worship Allah with a wavering[1] mind. If any good befalls them they are content over it but if a misfortune befalls them they turn away with a volte face. They have lost the present world as well as the next. This indeed is an obvious loss.

13. They call on besides Allah things which can do them neither harm nor good. This is indeed a big error.

14. They call on those who would sooner do evil than good. Their protectors are bad, their companions bad.

15. Those who believe and do good deeds Allah will admit to gardens served with running streams. Allah does what He wills.

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16. Let him who believes that Allah will not help the Prophet in the present life nor in the next, help himself to heaven by some means, and cut off divine help, and see if his device can remove his distress.

17. That is how it is. We have revealed the Koran comprising clear verses. Allah guides whom He wills.

18. As for the believers, the Jews, the Sebaeans, the Christ ans, the Magians, and the polytheists, Allah will judge between them on the Day of Judgement. Allah is a witness to all things.

19. Do you not see that whoever is in the heavens and whoever is on the earth, the sun and the moon and the stars, the mountains and the trees. and the beasts and many a man, make obeisance to Allah? Yet many are those who deserve His punishment. None can honour the men whom Allah disgraces. Allah does what He pleases.

20. The believers and the unbelievers are two adversaries who quarrel about their Lord.

As for the unbelievers, garments of fire have been tailored for them. Boiling water shall be poured over their heads, melting their skins and their insides. They shall be lashed with iron rods. As often as they try to escape from hell and its sorrows, they will be hurled back into it, and it will be said to them: 'Taste the punishment of the blazing hell.'

24. As for those who believe and do good deeds, Allah will admit them to gardens served with running streams. There they shall be decorated with pearls and bracelets

of gold. There they shall wear clothes made of silk. They will be inspired to speak noble words, and shown the way of the Praised One.

26. Those who disbeliave and hinder men from following the path of Allah and from going to the sacred mosque which We have made for all men and to which the inhabitants of Mecca and the strangers have equal rights, shall be sternly punished.[2] As for those who try and promote in it heresay and injustice, We shall make them taste a woeful punishment.

27. Recall the time when We gave.[3] Abraham a place in the House, saying: 'Associate no gods witn Me, keep My Ho ıse clean for those who go around it, and for those who stay in it, and for those who bow and prostrate themselves before Me.'

28. Prophet, call on men to make the pilgrimage. They will come to you on foot, and riding on all sorts of lean and lank beasts coming from the remotest highways, so that they may see things useful to them and sacrifice in the name of Allah, during the known days, the beasts He has given them. When they have sacrificed the beasts, they shall eat them and feed the poor and the needy on them. They shall then perform their rituals regarding shaving and cleaning and fulfil their vows, and circle the Ancient House.

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31. That is the Law. He that respects the sacred laws of Allah, will find that it is good for him in the sight of his Lord.

Except those already mentioned to you, all cattle are lawful to you.

And leave alone the unclean practice of idolatory, and tell no lies. Be devoted to Allah and associate no gods with Him. Indeed he thar associates gods with Allah is like the man who who falls from the sky and the birds snatch him away or the wind carries him off to a distant place.

33. That is how it is. He that respects the laws of Allah shall find that it leads to piety of heart.

34. The cattle are of use to you for a given time. But they are of more use when you sacrifice them at the Ancient House [4]

35. We have prescribed rituals for all nations, so that they may sacrifice in the name of Allah the beasts He has given them. Your God is One God. Submit to Him alone. Give glad news to those who are humble, whose hearts tremble at the name of Allah, who bear their troubles patiently, who observe prayer and spend from that which We have given them.

37. We have made the camels one of the signs of Allah for you. They are of much use to you, Sacrifice them in the name of Allah, while they stand drawn up in lines. When they fall down dead, eat of them and feed the needy and the beggar on them. We have made them thus subsurvient to you, so that you may render thanks.

38. It is neither their flesh nor their blood which matters with Allah. It is rather your devotion that matters with Him. He has made them thus subservient to you, so that you may give glory to Allah for giving you guidance.

Give glad tidings to the righteous. Allah will defend the believers. Allah will love no treacherous or ungrateful man.

40. Those on whom war has been made are permitted to draw the sword, because they have been wronged. Allah has power to help them.

41. These men were driven from their homes without any just cause. Their only fault was that they said: 'Allah is our Lord.' If Allah did not repel some men by means of others, the cloisters, churches, synagogues, and mosques, where the name of Allah is often recited, would have been razed to the ground. Allah helps those who help Him. Allah is All-powerful, Almighty.

42. If We give these men power in the country, they will observe prayer and pay the poor-rate, enjoin good and forbid evil.

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Allah shall finally settle all issues.

43. Prophet, if they deny you, remember that the people of Noah, and the Aad and the Thamoud and the people of Abraham, and the people of Lot, and the inhabitants of Midian had denied their apostles before them. So was Moses also denied.

But I suffered the unbelievers for long, and then took them to task. Look! how they found My denial!

46. We have destroyed so many cities which were given to wicked ways, so that they lie toppled over on their roofs. So many wells and lofty castles lie deserted because We have destroyed their occupants.

47. Why do they not travel through the land, so that they may have hearts which can help them understand, and ears which can help them hear? For it is not the eyes that turn blind. It is the hearts which lie in the bosoms that turn blind.

48. Prophet, they urge you to expedite their punishment.

Allah will not fail to keep His promise. Remember, however, that one day of your Lord is equal to one thousand years by your reckoning.

49. So many people were given to wicked ways, but I suffered them for long and then took them to task. To Me alone you shall all return.

50. Say: 'Men, I have come to you only to give you a plain warning.'

51. For those who believe and do good deeds, there awaits forgiveness and generous gifts. But those who try hard to defeat Our revelations shall occupy hell.

53. We sent no apostle or prophet before you but the Devil interfered with his desire when he made one. But Allah removes the obstacles placed by the Devil. Allah then establishes His revelations. Allah is All-knowing, All-wise.

54. Allah permits this, so that He may make the obstacles raised by the Devil serve as a trial for those whose hearts are hardened. Indeed the wrongdoers have gone far in their enmity.

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55. He permits this, so that the men of knowledge may know that the Koran is the truth from your Lord, believe in it, and humble themselves before Him from their very hearts. Allah will surely guide the believers to the right path.

56. The unbelievers will continue to have doubt about the Koran until their hour of doom overtakes them unawares or the scourge of the disastrous day befalls them.

57. On that day the kingdom shall belong to Allah alone. He will judge between men, so that those who believe and do good deeds will be admitted to blissful gardens, and those who disbelieve and deny Our revelations shall suffer a disgraceful punishment.

59. Allah will give generous gifts to those who fly for the cause of Allah and then die or are killed. Allah is most beneficent. He will admit them to a place which they will like. Allah is All-knowing, All-wise.

61. This is how it will be. Not only that, Allah will help those who are wronged after they have retaliated in measure for the injury inflected on them. Allah absolves men of their sins, is most forgiving.

62. It shall be so because Allah makes the night pass into the day and makes the day pass into the night; and because Allah is All-hearing, All-knowing.

63. It shall be so because Allah alone is the Truth, and all that they call on besides Him is falsehood; and

because Allah is the High, the Great.

64. Do you not see that Allah sends down water from the clouds and the earth turns green? Allah is most merciful, All-knowing.

65. All that is in the heavens and all that is on the earth belongs to Him. Allah has no need, is praiseworthy in His own right.

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66. Do you not see[5] that Allah has made subservient to you all that is on the earth? Do you not see[6] that the ships sail over the sea by His command? He holds the clouds back, so that[7] they do not fall on the earth without His leave. Allah is kind and merciful to men.

67. It is He who gives you life, then calls you to death, and then resurrects you. Yet man is most ungrateful.

68. We have prescribed for every nation a law[8] which they observe. Then let them not dispute with you over your law. Call them to your Lord; for you are on the straight path.

69. If they contend with you, say: 'Allah best knows all that you do.'

70. Allah will judge your disputes on the Day of Resurrection. Do you not know that Allah knows all that is in the heavens and on the earth? All these things are governed by a law. It is all so easy for Allah to have it so.

72. The wrongdoers worship besides Allah things for which He has revealed no authority, and about which they have no knowledge. They shall find none to help them.

73. You will find disapproval written on the faces of the unbelievers when Our clear revelations are recited to them. They are at the point of assaulting those who recite Our revelations to them.
Say: 'Shall I tell you of something worse than that which hurts you? It is hell. Allah has promised it to the unbelievers. What an evil resort it is!'

74. Men, here is a parable. Listen to it. Those you call on besides Allah cannot create even a fly though they may all join hands. And should the fly snatch away anything from them, they cannot recover it from the fly. Weak is the seeker, weak the sought.

75. They do not pay Allah the respect He deserves. Allah is All-powerful, Almighty.

76. Allah chooses His messengers from angels and men. Allah is All-hearing, All-seeing.

77. He knows their past and their future. To Allah do

all matters stand referred.

78. Believers, bow down and prostrate yourselves and worship your Lord. And do good, so that you may attain your goal.

79. Try your hardest to be near to Allah; as hard as possible. He has chosen you, and has imposed no hardship upon you in the matter of your faith. Your faith is the same as that of your father, Abraham. Allah named you as Muslims before this and again in the Koran. So that the Apostle may watch over you, and you may watch over mankind. Then observe prayer and pay the poor-rate. And hold fast to Allah. He is your friend. What a gracious friend! What a gracious helper!

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1. Jalalain.
2. Kashshaf.
3. Lane
4. Razi and Beydawee.
5. Jalalain.
6. Beydawee
7. Razi
8. Beydawee, Jalalain, and Razi.

THE "ASCENSION" OF JESUS

The Late His Eminence Shaikh Mahmood Shaltout
Rector of Al-Azhar University, Cairo

In three chapters, the Glorious Qur'an deals with the question of Jesus end. First, God says in the chapter of the Family of *Amran* "But when Jesus perceived disbelief on their part, he said : Who will be my helpers in God's way ? The disciples said : We are God's helpers, we believe in God, and bear thou witness that we are submitting ones (the Arabic word used in the text is *Muslims*). Our Lord, we believe in that which Thou hast revealed and we follow the messenger, so write us down with those who bear witness. And (*the Jews* planned and God (*also*) planned. And God is the best of planners. When God said : "O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ" (Surah 2, Vs. 51 - 54).

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Secondly, in the chapter Of *Women* God, exalted be He, says : "And for their disbelief and for their uttering against Mary a grievous calumny (We condemned them). And for their saying. We have killed the Massiah, Jesus, son of Mary, the messenger of God, and they killed him not nor did they crucify him, but a likeness of that was shown to them. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain. Nay, God exalted him in His presence. And God is ever Mighty, Wise' (Surah 4, Vs. 156-158).

Thirdly, in the chapter of *the Table* God, glorided be He says : "And when God will say : O Jesus, son of Mary, didst thou say to men, Take me and my mother for two gods besides God. He will say Glory be to Thee it was not for me to say what I had not right to (say). If I had said it, Thou wouldst indeed have known what is in my mind and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen. I said to them naught save as Thou didst command me : Serve God my Lord and I was a witness over them so long as I was with them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou art Winess of all things" (Surah 5 Vs. 116 - 117).

These are the verses in which the Qura'n makes refernces as to how the life of Jesus with his people ended. The very last verses of *the Table* bear a special significance where they

deal with Jesus and his mother as being worshiped by their people. They make it clear that Jesus, peace be upon him, did not say to his people anything except what God had commanded him to say i.e "Serve God my Lord and your Lord". They also state that he was a witness of his people when he was among them, but since the time God caused him to die, he knew nothing about what they did.

The Meaning of the word Tawwffa (to cause to die)

The word *tawaffa* is frequently mentioned in the Quran to mean to cause death. This is the first and foremost sense of the word whenever it is mentioned. If it is used to mean something other than that there is always with it what points to the new meaning in which the word is used. The following verses show what the word and its derivations originally mean. The Qur'an says: "*Qul yatawaffakum malakul-maut,*" which means "Say, the angel of death, who is given charge of you, will cause you to die" (Surah, 32, V 11). "As for those whom angels cause to die (*this is represented in Arabic by the words "tawaffuhum al-Malaikah*)" while they are unjust to themselves..." (Surah, 4, V 97). "And if thou couldst see when the angels cause to die those who disbelieve—this is represented in Arabic by the words '*yatawaffa al-ladhina kafarou al-malaikato*'—" (Surah, 8, V. 50). Besides these, there are many verses to support this notion.

It is logical, therefore, that the word *tawaffaytani*—mentioned above in connection with Jesus in the passage of *the Table*—should mean natural death in the normal way which people conceive and which the Arab-speaking people understand from both the text and the context. So if we take this passage in its original and proper sense, it should be concluded that Jesus died and that there is no argument to justify the notion which assumes that he is still alive and to him death never came. It is also unreasonable to say that the word death, *wafah*, in passage means Jesus will die after his descension from heaven—according to the opinion which presumes that he is alive in heaven and will come down at the end of the world. This is because the passage speaks in clear terms of his relations to his own people, not to other people who will exist near the end of the world and who are unanimously conceived to be Muhammad's people not the people of Jesus.

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The Meaning of Rafa (Exaltation) :

The above—mentioned verse in the chapter of Women, which reads: "Nay, God exalted him (Jesus) in His presence" is taken by the majority of interpreters to mean that the body of Jesus was elevated to heaven wherefrom he will come down to the earth at the end of the world to kill all pigs and smash

all crosses. They derive this opinion from narratives which indicate that Jesus will come down at a certain time near the end of the world. They do that in spite of the fact that these narratives are inconsistent and equivocal, and are reported through questionable sources. They hold this opinion unaware, perhaps that they contradict themselves and twist the meanings of the Qura'n and the Traditions by ascribing to them senses which they cannot bear or suggest.

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If we leave these interpreters aside, and come to reflect on the verse of the Family of Amr n, in which God says: "O Jesus, I will cause thee to die, and exalt thee in My presence," together with the verse of Women "Nay, God exalted him in His presence" we shall find that the former verse indicates a promise from God the fulfillment of which is revealed and attested by the latter one. The promise of God as stated in the former verse, was that He would cause the death of Jesus, exalt him and clear him of those who disbelieve. The latter verse makes no reference to these meanings as such but is confined to the mention of exaltation in God's presence. This means that the two verses should be interpreted in the light of each other to be consistent, which—in turn—means that God actually caused the death of Jesus, exalted him in His presence and cleared him of those who disbelieved. The great authority of Quranic exegesis al-Alusi interpreted the sentence "will cause thee die" in a way as to mean that God made Jesus complete his life and die a natural death without being let down by God to the enemies to kill him or do to him the afflictions they intended to.

It is obvious therefore that Jesus was exalted in God's presence, because the Arabic word *rafa*, is mentioned in the verse after the word death, and so it means exaltation of Jesus, not the elevation of his body to heaven. This meaning is supported by the statement in which God promised to clear him of those who disbelieved, which indicates that the whole matter signifies honour and veneration for Jesus. It is also supported by the usages of the word *rafa*, in many Qur'anic verses and various classical expressions. Consequently, the word used in connection with Jesus can reveal one sense only, the sense of care and protection by God. Any other interpretation would do injustice to the Qur'an and would only appease unfounded stories and fabricated narratives.

After all, Jesus is but a messenger before him messengers have already passed away. His people opposed him and on their faces appeared signs of hostility and evil. He like all other prophets and messengers, took refuge with God Who saved him with His might and wisdom and frustrated His enemies' planning. This is the proper sense embodied in

the verses which read as follows "But when Jesus perceived disbelief on their part, he said: 'Who will be my helpers in God's way?' The disciples said: 'We are God's helpers, we believe in God, and bear thou witness that we are submitting ones (Muslims). Our Lord, we believe in that which Thou hast revealed and we follow the messenger, so write us down with those who bear witness.' And (the Jews) planned and God (also) planned. And God is the best of planners. When God said: "O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disb-lieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ". (Surah, 3, Vs. 51—54). These verses explain that God's power of planning is far suprior to that of His enemies who plotted the assassination of Jesus and whose tactics in that matter ended with mere frustration, while Jesus was saved and protected by God. This was the fulfillment of the promise of God Who said: "O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve". In that promise God gave him the good news that He would save him from the plots of the enemies and frustrate them and that he would complete his course of life to die in a natural way without killing or crucifixion and then be exalted in His presence.

This is the understandable sense of the Quranic verses related to the end of Jesus with his people. It is easily conceivable by the reader of these verses, once he acquaints himself with the way of God concerning His prophets—when their opponents turn against them—and emancipates his mind from the stories and narratives to which the Qur'an is not to be subject. It is hard to perceive any other sense. One wonders as to how the salvation of Jesus by taking him from among his enemies and elevating his body to heaven could be considered *planning* of God, and how this could be described as *better* than and *superior* to the *planning* of the enemies who could not possibly resist or avoid the action of God which is beyond human power.

The conclusion we come to from the thesis of this discussion is (a) There is nothing in the Qur'an or the genuine Traditions to establish the belief that Jesus was elevated with his body to heaven where he is alive now and will continue to live until he comes down to the earth near the end of the world. (b) All that which can be understood from the verses concerning that matter is a promise from God to cause the death of Jesus, exalt him and clear him of those who disbelieve, a promise which was thoroughly fulfilled and according to which Jesus was not killed nor crucified by his enemies but was made to enjoy his life fully and to exalt in God's presence (c) The rejection of the notion that jesus was raised to heaven by his body where he is alive now and wherefrom he will come down to

the earth when the world comes near its end—does not drive a Muslim out of the way of Islam or faith. Such a rejection does not justify the verdict of apostasy passed against those who question the notion. They are Muslims, believers, and should be treated as such during their lives as well as upon their death; because the rejection of this notion does not imply a rejection of any fundamental principle of Islam.

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(Courtesy : Magala-tul Azhar Feb : 1960).

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has mercilessly killed human conscience and the freedom of thought. According to Hinduism freedom of conscience is a great and unparadonable sin and as such, it is evident that prejudice and bigotry are deeply rooted in Hinduism which frequently find expression every now and then in the "sacred" and "secular" Bharat.

Ch. Ali Muhammad B.A., B.T.

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Religious Freedom and the Vedas

Islam is the only religion that teaches perfect toleration in matters of faith and conscience. Concerning their relations with the followers of other faiths it teaches the Muslims:

(1) Not to use disrespectful language towards the founders, holy men, and leaders of other faiths.

(2) Not to think that other faiths are wholly false. For, all religions, were, at the time of their inception, true and from God.

(3) Not to use force in matters of faith, not to compel others to accept Islam.

(4) Not to fight religious wars except when attacked by an aggressor and only so long as he keeps up the fight.

Let us now turn to the Vedas—the holy books of Hinduism—and see what they teach the Hindus about their relations with the Non-Hindus.

We give below a few quotations from the Vedas and the Satiarth Parakash:

(1) "Just as a cat causes a lingering death to a mouse, so should we cruelly and mercilessly kill those whom we detest or those who are a source of trouble for us".[1]

(2) "O Mighty Lord of glory! Set on fire those who are opposed to the (Vedic) religion. Lord! do burn alive those who are supporters of our enemies: "[2]

(3) "O powerful man of religion! destroy all the food-stocks and workshops of thine enemies.

"Destroy the standing crops of your enemies or have them torn by carnivorous animals".[3]

(4) "Kill your enemies anyway you like and then lead a happy and prosperous life"[4]

(5) "Just as fire consumes forests so should you destroy your enemies".[5]

(6) Again God of the Vedas says:

"Just as I break the heads of my enemies so do thou break the heads of evil men".[6]

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Satiarth Parakash and the Freedom of conscience.

Concerning the maltreatment of those who think differently from the Vedas the Hindu mentality is intolerable in the extreme. Although under the influence of Islamic teachings Swami Dyanand brought about considerable changes in the Hindu religion but so far as the treatment of followers of religions other than those of the Vedas is concerned, he, too, could not rise above the level of Hindu mentality. The Swami writes:

"Whoever insults the Vedas or Vedic literature should be expelled from the country as an out-cast."[7]

A cursory glance at the Satiarth Parakash will show that according to Swami Dyanand a person who believes in a revealed book other than the Vedas is an agnostic.

Again the Swami says:

"Those who denounce the Vedas and are agnostics, have no right to live in the vicinity of the Brahman's dwellings, they may leave the country or inhabit in far-off places".[8]

There is no sane person under the sky who can tolerate such a cruel treatment of humans merely on the ground of difference of opinion.

A religion that teaches its votaries to banish their opponents from their native land, or to burn them alive or have them torn by tigers and lions, is no true religion. God does not ordain His creatures to be so curelly treated by fellow-beings. No doubt, religion is a precious thing but the killing of conscience is a great sin. All men are equal in the sight of God, there is no reason why they should be burnt alive or torn to pieces merely on the ground of difference of opinions. In the presence of such cruel teachings, it may safely be said that the Hindu religion

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